

16
A GODLY

Sermon preached
in the Court at

Greenwich the firste
Sunday after the
Epiphanie,

Anno Domini. 1552.

And in the sixt yere of y^e raigne
of king Edward the sixt, the right
godly and vertuous king of
famous and blessed
memory.
By B.G.

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Thomas Man.

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A SERMON

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at Greenewitch the first
Sonday after the Epi-
phanie An. Do.

1552.

The Gospell appointed for that day
taken out of the second chapter of
Saint Luke the Euangelist, begin-
ning at the 41. verse and continu-
ing to the end of the chapter.

41 *Now his parentes went to Ierusalem* Chap. 2. ver.
every yeare, at the feast of the Pass- 41.
uer.

42 *And when he was twelue yere olde,*
& they were come up to Ierusalem,
after the custome of the feast.

43 *And had finished the dayes thereof,*
as they returned, the child Iesus re-
maind in Ierusalem, & Ioseph knew
not, nor his mother,

44 *But they supposing that he had bene*
in the company, went a dayes iourney,
& sought him amongst their kinse-
A.ij. folkes

folkes, & acquaintance.

45 And when they found him not, they
toured backe to Ierusalem, &
sought him.

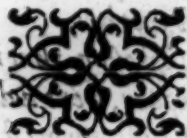
46 And it came to passe three dayes af-
ter, that they found him in the tem-
ple, sitting in the midst of the Do-
ctors, both hearing them, and asking
them questions.

47 And all that heard him, were asto-
nied at his understanding, and an-
sweres.

48 So when they sawe him, they were a-
mazed, & his mother sayd vnto him,
Sonne, why hast thou thus dealt with
vs? beholde, thy father and I haue
sought thee with heavy hearts.

49 Then said he vnto them: howe is it
that you sought me? know ye not that
I must go about my fathers businesse?

50 But they understoode not the words
that he spake to them. &c.





OR SO MUCH

as the whole Gospell, is more full of matter & plenteous in mysteries, then that it can well be

discussed within the limits of one sermon: I haue taken for this time to intreate vpon this one sentence spoken by Christ vnto his parentes vers.

49. Know ye not that I must go about my fathers businesse? being content to omit the rest, taking onely so much of the rest, as shall suffice to declare the occasion wherevpon he spake these words for the fuller vnderstanding of the same. Ye shall therefore vnderstand that when our Sauour was come to the age of twelue yeares, giuing attendance vppon his parentes to Ierusalem, at the solemne feast of Easter, whither they yearely did repayer at that time of sincere deuotion and for the obedience of the lawe. After that Ioseph & Mary had deuoutly passed the dayes of the feast, & were returned home, it came to passe (not through blind Fortune but by God his pro-

Exod. 23.
14. 15.

prouidence, that his glorie might ap-
 peare) that the blessed sonne Iesus ta-
 ried behind at Ierusalem, & while his
 parents, either not taking good heede
 of him, or else going a part in sundry
 companies, either of them trusting he
 had ben with the other, they went one
 daies iourney before they missed him.
 But after he was found wanting, they
 sought him diligently amongst their
 kinsfolkes and acquaintance, but
 found him not. Which was vndoubt-
 edly vnto them a very crosse of bit-
 ter affliction. So doth God many times
 exercise his elect & chosen with ad-
 uersity for their trial, & to keep them
 in humility. Whē they were returned
 to Ierusalem and had long sought him
 with sorowful hearts, after three dayes
 they found him in the temple. Here
 by the way we thinke the holy ghost
 teacheth vs a spirituall doctrine, and
 that right necessarie: So long as wee
 seeke Christ in our owne kinsfolkes,
 that is, our owne inventions & devi-
 ses, wee finde him not, but to finde
 Christe, we must accompanie these
 god-

godly persons Ioseph and Marie vnto the Temple of his holy worde, there Christ is found vnto so many as seeke him with such humble spirits & meek hearts as Ioseph & Mary did. They found him in the tēple not idly occupied as many are, not mumbling things he vnderstoode not, *Sine mente sonum*, a confused sounde without knowledge. But they found him occupied in the father of heauen his businesse, as all men should be in the temple, either in speaking to God by humble and hartly prayer, or hearing God speaking to them in his moste blessed word. So was Christ occupied amongst learned men and apposing them. Where he teacheth vs to be alwayes as glad to learne as to teache. It is a probable coniecture that he opened to them the Scriptures which spake of Messias: a matter then in controuersie. But whatsoeuer their matter was, the Euangelist sayth, *He made them all astonished at his understanding & answers. vers. 47.* So the glory of his godhead euen then began to shine.

A.iiii.

Where

Ag. 4. 13.
14. 16.

where we may marke the wonderfull power of the Gospel: Euen the harde hearted that will not receiue it, yet the bright beames of the trueth shining therein maketh them astonied. It causeth also the godly to marueile, as Mary and Ioseph, but their admiration alway ended with ioye. Yet notwithstanding his heauenly maiestie made al men to wonder, his mother thought she had some cause to expostulate with him for the greate feare he had brought vpon them, casting them into a doungeon of sorrowes, and complaining, saide. *Sonne why hast thou &c.* She seemeth to charge him with the first precept of the seconde table, that he had not wel intreated his parents. But Christ so shapeth his answer, that he taketh away al her complaint. Teaching vs how the precepts of the seconde table may not be vnderstand in any wise to be a hindrance to the first. *Wist ye not that I must go about my fathers businesse?* ver. 49. where our duety & seruice to God commeth in place, all humaine seruice and obedience, which

which might be a hindrance thereto,
 to whom so euer it be, Father, or Mo-
 ther, King or Kesar must stand backe
 and giue place. Besides this, he tea-
 cheth vs here a most necessary lesson,
 for al men to knowe and beare away,
 which is, that his whole life and death
 was nothing else but a perfect obedi-
 ence to the wil of his heavenly father,
 & that he was alwaies most busily oc-
 cupied therein: And teacheth vs, that
 if we looke by adoption to be bre-
 thren & coheirs with Christ of his fa-
 thers kingdome, we must also with
 our maister and Lorde yelde vp our
 selues wholly to our heavenly father
 his will & alwayes be occupied in his
 businesse. *Exemplum dedi vobis. &c. I Ioh. 13. 15.*
haue giuen you an example, that ye should
do, euen as I haue done, to you. Which
 lesson being so necessary for al christi-
 ans to be kepte, & the breach thereof
 cause of al iniquity: I thought it good
 to passe ouer other places of ghost-
 ly instructiō which this gospel might
 minister, & to tarry vpon this one
 sentence. *Know ye not how I must go a-*
bout

about my fathers busines? Intending to shew in order how all estates of men, the clergy, the nobilitie and the commonalty, are vnder the bande of this obligation: *Oportet &c. we must:* and ought of necessity to be occupied in the father of heauen his businesse. But firste of all mystrusting wholly mine owne strength, I craue ayde of you by your deuoute prayers.

Prayer.

Conatus rex Christe meos tu dirige semper,

Et mihi sit faelix te duce principium.

Luk. 2.49.

Knowe you not that I must go aboute my fathers businesse?

After that our first parents through disobedience and sinne had blotted & disfigured the liuely Image of god, wherunto they were created, & might haue liued alway, in a conformitie to the will of God: Man was neuer able to apply himselfe to God his fathers busines, nor yet so much as to knowe

1. Cor. 2.14. *what appertained therto. The naturall*

man

man (sayeth Paule) perceiueth not the *Heb. 1. 3. & 2. 16.*
 thinges of the spirite of God &c. Til

Christe the very true Image of God
 the father did come downe and toke
 mans nature vpon him: Which discent
 as he declareth was to fulfil for vs the
 will of his father, that like as by disobe- *Rom. 5. 19.*
 dience of one man many were made sin-
 ners, So by the obedience of one (Christ)
 many might be made righteous. What *Philip. 2. 8.*
 time as he became obedient vnto death,
 euen the death of the crosse. Which obe-
 dience left carnall men shoulde cha-
 lenge to suffice for them, howesoever
 their life be a continuall rebellion a-
 gainst God & his holy will (suche as
 their be a greate number, and haue
 bene in all ages) Saint Paule wipeth
 them cleane away, Saying *Christ hath Heb. 5. 9.*
 become saluation (not to all) but to all
 that obey him. Let no man therefore
 flatter and deceiue him selfe, if we wil
 challenge the name of Christ his dis-
 ciples, if we will worthely possesse the
 glorious name of Christians, we must
 learne this lesson of our maister, to be
 occupied in our heauenly fathers bu-
 sines.

Math. 6. 10.

finesse which is to flie our owne will
 (which is a wicked and wanton will)
 & wholly to conforme our selues to
 his will, saying as we are taught. *Fiat*
voluntas tua, thy will be done: which as
 Saint Augustine saith, *The flesbly man,*
the couetous, aduouterous, rauenous or
deceitfull man can neuer say but with his
lippes from the teeth forward, because in
his heart he preferreth his owne curssed
will, setting aside the will of God. Nowe
 forsomuch as the greatest parte of the
 world haue at this day forsaken their
 fathers businesse, applying their own,
 and are altogether drowned in sinne:
 For, *The whole head is sicke & the whole*
heart is heavy. From the sole of the foote
to the head, there is nothing whole there-
in &c. And as Saint Paule saith. *All*
seeke their owne, & not that which is Ie-
sus Christes. And I am here ascended
 into the high hill of Sion, the highest
 hill in all this realme. I must needes as
 it is giuen me in commission, *Cry aloud*
& spare not: lift up thy voice like a trum-
pet, & shew my people their transgressions.
 I must crye vnto all estates aswell of
 the

Esa. 1. 5. 6.

Philip. 2. 21

Esa. 58. 1.

the Ecclesiasticall ministerie, as of the
 ciuill gouernaunce, with the vulgare
 people. But forsomuch as example of
 holy scriptures with experience of
 Christs church in all ages hath taught
 vs that the fall of Priestes is the fall
 of the people, and contrariwise the
 integrity of them is the preservation
 of the whole flocke: And the mini-
 sters as Christ saith, *being the light of* Math. 6. 22.
his mysticall body, if the lighte be turned 23.
into darknesse, there must needes followe
great darknesse in the whole body. I think
 it conuenient to begin with them
 which seeme to haue brought blind-
 nes into the whole body, making men
 to forget their heauenly fathers busi-
 nesse. They which shoulde haue kept
 the candle still burning: these will I
 chiefly examine in y^e businesse which Ioh. 21. 15.
 Christe so earnestly committed to 16. 17.
 all pastors before his ascention: when
 he demaunded thrise of Peter if he lo-
 ued him, and euery time vpon Peters
 confession, enioyned him, straightly
 to feede his lambes & sheepe. Wherin
 we haue the true triall of all ministers,
 who

fasciculus
temporum.

who loue Christ, who apply his busi-
nesse. But to consider how it hath ben
forgotten in the church many yeares,
it mighte make a Christians harte to
bleede. He that wrote the generall
Chronicle of all ages: when he com-
meth to the time of Iohn the 8. and
Martin the seconde Byshops of Rome
about 600 yeares agoe, conferring the
golden ages going before with the
iniquitie of that time: when through
ambition, avarice & contention, the
office of setting forth Goddes word
was brought to an vtter contempt &
troden vnder foote. In token whereof
the Byble was made y^e Bishops foote-
stool, he falleth to a sudden exclama-
tion & complaineth thus with the la-
mentable voice of the prophet Jeremy

Lamen. Iere.
4.1.

*Helas, Helas, O Lorde God: Howe is the
golde become so dimme? How is the goodly
calour of it so sore changed? O moste vn-
gracious time (saith he) wherein the holy
man faileth (or is not) all truetes are
diminished from the sonnes of men: there
are no Godly men left, the faithfull are
worne out among the children of men.*

Psal. 112. 1.
& 14. 3.

In

In that time as it appeareth both by
 this hystory and others, ambition &
 gredy auarice taught ministers to seek
 & cōtēd for liuings, who might climb
 the highest by vtter contempt of their
 office, and of our heauenly fathers bu-
 sinesse: And so to make *Christe his flock*
a ready pray for the diuel, who goth about 1. Pet. 5. 8.
like a roaring Lyon seeking whome he
may deuour. Then the Bishop of Rome
 abusing alwaies Peters keyes to fill
 Iudas Satchels, dispensed with all pre-
 lates (that brought any mony) from
 obeing of Christes commission giuen
 to Peter, Feede, Feede, Feede, my
 Lambs and my sheepe, and stretched
 it so largely, that in steade of feeding
 Christe his Lambes and sheepe, he al-
 lowed them to feede Hawks, Hounds,
 and Horfes (I will not say) Harlottes.
 Then in steede of *Fishers of men*, he Math. 4. 19,
 made them to become fishers of be-
 nefices & fat liuinges. He brought
 preaching into such a contempt, that
 it was accompted a greate absurdity
 for a Cardinall to preach, after he had fasciculus
 once bestred his Moile. But let vs see temporum.
 after

S. Barnard. after, how this euill encreased. S. Bernard in his time aboute 200 yeares after lamented, y when it seemed y open persecutoin of Tyrants & Heretikes was ceased in the Church, then an other persecution farre worse, and more noisome to Christes gospell did succcede, when the ministers, Christes owne friends by pretēce, were turned

Psal. 38. 32. into persecutors. *My louers & my friendes stande aside from my plague, & my kinsmen stand a far off.* The iniquitie of the Church (Sayeth Bernard) began at the elders. *Heu, Heu, Domine Deus, &c. Alas, alas, O Lorde God, they are the formost in persecuting of thee, whiche are thought to loue the chiefeſt place or preheminence in the Church.*

Bernard.

This complaint with much more to long to be rehearsed, made Saint Bernard in his time against the Prelates of Rome, nothing afraide in the same place (for obscuring of Christe his Gospell) to cal them Antechristes, and for murthering of silly soules redeemed with Christ his pretious bloude, he maketh more cruell persecutors of
Christe

Christe, then the Jewes, whiche shed
 his blood. If the iniquitie of Rome
 400. years agoe, was so great, & since
 hath not a little increased; it was high
 time y^e God should open the eyes of
 some Christian princes to see the great
 abuses and enormities of Romish By-
 shoppes. And to deliuer Christes gos-
 pell out of captiuitie, & to bring down
 his homes, whose pride (if he mighte
 haue had successe in his tyranny) be-
 gan to ascend with Lucifer aboue the
 starres. It is not many years agoe, that
 a champion of his named *Calixtus*,
 writing against *Marcellus Paduanus*, in
 defence of Rome, hath not bene asha-
 med so leaue in writing, that y^e pope,
quodammodo doth a sort doth participate
 both natures, the Godhead and man-
 hood with Christ; and that he may not
 be iudged of the Emperour, because
 he is not a meere man, but is a God
 ypon earth, & God (saith he) may not
 be iudged of man. What intollerable
 blasphemy is this? If I had not read it
 my selfe, I could scarcely beleue any
 such blasphemy to proceede fro him

his

B,

which

which professeth Christ. Doe you not
 perceiue plainly the hissing and poy-
 son of the old serpent, when he temp-
 ted our first parents, & promised they
 should bee like Gods? A vile wret-
 ched creature, wormes meate, forget-
 ting his estate, must become a God
 vppon earth. Such Gods shall followe
Iupiter, Adams, and Venus, into the pit
 of damnation, But some will say, what
 should we speake so much of the By-
 shop of Rome, is he not gone? his po-
 power taken away? If preachers would
 let him alone, the people would sone
 forget him. Truly for my part, if I had
 that gift, strength & calling, I had ra-
 ther (though I were sure to starue
 therefore) speake against his enormi-
 ties in Rome; then to speake of them
 here. And I thinke no man beareth (at
 least I am sure no man ought to bear)
 any malice or euill will against his
 person, in speaking against his vice and
 iniquities. *We fight not* (Saieth Sainte
 Ephes. 6, 12. *Paul*) *against flesh and blood; but we fight*
against the prince of darkenesse &c. When
 any wicked man aduersarie to God
 and

god thanks (as we are most bounden)
 for our deliuerance from y^e captiuitie
 of Babylon as Saint Peter himself by
 1 Pet. 2. 13. y^e mind of ancient writers called it. Ex-
 amples hereof we haue in the Scrip-
 tures, the song of the Israelites after
 Exod. 15. 1. their deliuerance out of Egypt, and
 afterwarde when they were deliuered
 by Deborah from the tyranny of Sisera;
 Jud. 5. 1. and after the deliuerance from Holo-
 fernes, by Judith. We must be thankful,
 Ind. 16. 1. leaſt for our vnthankfulneſſe God
 ſuffer vs to fall into a worſe bondage
 then euer we were in. But moſt of all
 it is profitable that we may from our
 hearts renounce with Babylon all the
 vices of Babylon. For what did profite
 the deliuerance out of Egypt to thoſe
 y^e ſtil did carry Egypt in their mindes
 through the deſart? What did it auaile
 the deliuerance out of Babylon to thoſe
 that did bring Babylon home to Jeru-
 ſalem? I feare me yet in Englande
 great many like fleſhly Israelites, are
 weary of the ſweete Manna of the
 Goſpel, & ſauour of the fleſhly Egypt
 deſiring to liue ſtil vnder the bondage

of *Pharases*. But most of all it is expedient now for my purpose to speake of that Sea, from whence so farte as euer I could learne, those intollerable abuses haue overflowne, and are come among vs: which as yet are great enemies to Christes Gospel here in England, making his ministers to set aside his businesse. Suche abuses as can not yet be driuen away, nor sent home to Rome to their father. I meane of dispensations for pluralities, and tot quots, with dispensations for non residents, which auarice & Idlenes transported hither from Rome: But for y they saueour sweete for a time to carnall men, they haue so many patrones they can not be driuen away, with other abuses: And because they are accounted to stand by Law, they are vsed as clokes for iniquitie. These may well be likened vnto those fatlinges which Saule against Gods commandement did keepe aliue, when he vanquished the Amalekites. And truly till there bee ordeined some Godly lawes, to banish these with other abuses,

1. Sam. 15. 9.

sos, Gods wrath is kindled against vs
 to destroy all such as are the maintei-
 ners of them. So long as it shalbe law-
 full for men to haue so many liuinges,
 as they can get, and discharge neuer a
 one, and so long as men may haue the
 liuinges to lye where they will in idle-
 nesse farre from their cure, fatting
 theselues like the Diuelles Porklings,
 and let a thousand soules perishe for
 lacke of spiritual foode, God his busi-
 nes shall neuer be well applied, nor
 his gospel haue successe in England. It
 is pittie that euer it shoulde be neede-
 full, to wishe any lawes to be made by
 man to bring ministers of Gods word
 to doe their duety, being so plainly
 expressed in God his lawe. If our
 hearts were not hardened more then
 Pharao, our eyes of iudgement more
 blinded with vnsensiblenes of heauē-
 ly thinges then the Sodomites, wee
 should tremble & quake more at one
 threatening of Gods vengeance against
 negligent pastors that feede them
 selues, that let asyde their heavenly fa-
 thers busines, whereof the scripture is
 full

full in euery place, then wee shoulde
 feare al the powers vpon earth, which
 as Christe saith, hauing power of the
 body cannot hurt the soule. Oh Lord Math. xi. 22.
 howe dare men be so bolde to take on
 them the name of Christ his ministers,
 and vtterly refuse the worke of their
 ministerie, by leauing their flock, god
 his word being so plaine against the?
 I maruel not so much at blind baiers
 which neuer take Gods book in hand,
 ignorance hath blinded them, they
 know not the price of mans soule; but
 truely I could neuer maruell inough
 at learned men, whiche read the scrip-
 tures, where their hearts and ynder-
 standing shoulde be when they reade
 almost in euery leafe of scripture, be-
 sides all ancient writers, their owne
 sharpe sentence & iudgement, which
 a whole day were too little to bring
 them in. O mercifull God, where bee
 their eyes to see? their eares to heare?
 doe they thinke there is a God which
 will be maister of his word? I will let
 passe howe they are called of the holy
 ghost by most odious names, the cues,
 B.iiii. robbers,

bers, hypocrites, idols, wolves, dumbe
 dogs, with many suche like worthy
 their desertes. I will onely declare,
 which me thinkes might suffice if
 there were no mo, howe the scripture
 maketh them most cruell murderers
 and guilty of blood: In the 34 of Ec-
 clesiasticus it is written: *The Bread of*
the needfull is the life of the poore, he that
defraudoth them therof is a man of blood.
 If this sentence be true in them that
 defraude the needy of their corporall
 foode, howe muche more are they
 which withhold the food of the soule,
 being the worthier part of man, guilty
 of bloude? And therefore God by
 his prophet Ezechiel telleth them, so
 many as perishe by their negligence,
 their blood shall be required at their
 handes, as men guilty of blood: Now
 let them consider if y^e blood of Abell
 one man cried vp vnto heauen for
 vengeance against Cain: what an hor-
 rible cry shall the blood of a thousand
 soules make before the throne of
 God, asking vengeance against that
 wicked Pastor which moste cruelly
 hath

Eccl. 34. 23

Ezech. 3. 10
& 33. 8.

Gen. 4. 10.

hath hungered them to death in withholding from them the foode of life? The gold they lay vp yerely brought far of by farmers, their Rings & Jewels, their fine apparell, their beddes they lye in, their meate and drinke, being the spoile of the poore, cry all for vengeance. The stones in the wal, the timber ouer their heades cry for vengeance. Alas how far are they frō excusing theselues with Saint Paule, saying to the people of Ephesus. *I take you to record this day I am pure frō the bloud of all men; for I haue spared no labour but haue shewed all the counsell of God vnto you.* But alas these mē may rather say, that they haue kept counsell of Gods counsell. And where Saint Paule preached publiquly and by houles, these mē keepe silēce least they should disquiet the diuell in his forte, of whome Christe saith, *When a strong man armed watcheth his house, the things that he possesseth are in peace &c.* They say with the euill seruaunt, *My maister is long a comming, & so beats his fellow seruants, like cruell murderers*

Hab. 2. 11.

Act. 20. 26.

Luk. 11. 21.

Mat. 24. 48.

Zach 7, 12.
Ioh. 11. 39.

chers & tyrantes whose iudgment shal
be straighter the any Pharao, Nero, or
Domitian that euer reigned. But alas
it healeth nothing to call or cry vpr
pon them. *They haue hardened their
heartes as an adamant stone. Lazarus
hath liene so long buried and stinking in
worldely lustes and sensuality, the
preacher can not call him out, nor yet
remoue the graue stone. What shall I
then do? I must call vnto you most no-
ble Prince, & Christes annointed.*

The king
being absēt,
these words
were added.

I am come this day to preach to y
king, and to those which be in author-
rity vnder him, I am very sory they
should be absent which should giue
example, & encourage other to the
hearing of Gods word. And I am the
more sorie that other preachers be-
fore me complaine much of their ab-
sence: But you will saye, they haue
waighthy affaires in hande. Alas, hath
God any greater businesse then this?
If I could cry with the voice of Stē-
tor, I shoulde, I shoulde make them
heare in their chambers: But in their
absence, I will speake to their seates,

as if they were present. I will call vnto you noble prince as Christes anoynted. Christes little flocke here in England, whome he hath committed vnto your chardge which wander by many thousands, as sheepe hauing no pastors, they cry all vnto you for succour, to sende them home their shepheards, to the end, that for things corporall, they may receiue spiritual: & to let one pastor to haue one onely competent liuing, which he may discharge. They call vpon you to expel & driue away the great drones, which in idlenesse deuour other mens labor, that after S. Pauls rule, *He that will not labor be not suffered to eate. The little ones haue asked bread.* Christes little ones haue hungered and called for y^e foode of y^e gospel a long time & none there was to giue it the. Now they cry vnto you, take heede: you turne not your eares from the, least their bloud be required at your hands also, & least God turne his eares from you. *Samuel* spake vnto *Saul* fearefull wordes: *Because thou hast cast away the wordes of the*

Math. 9. 36

Gal. 6. 6.

 2. Thes. 3. 10.
 chren, 4. 4.
 or lament.
 Jer.

Prou. 21. 13

1. Sam. 15. 23

2. Sam. 5. 2.
Psal. 78. 71.

the Lorde hath therefore cast away thee from being king. You are made of God a Pastor, a Pastor of Pastors. When David was annointed king in Israel, God sayde, *Thou shalt feede my people Israel,* you must feede, and that is, to see that al pastors doe their duty. The eye of the maister hath a greate strength. Your graces eye to looke through your Realme and see that watchmen sleepe not, shalbe worth a great number of preachers. They call vnto you to awake not only negligent pastors, but also to take away other enormities, which haue followed in heapes vpon those euilles, pluralities and non residents. If I mighte haue time, I think I shuld be able to proue that the greate swarme of euils which reigne at this day, haue flowed from those founteines or rather puddles: But I will onely speake of the greate abuses, which by spoile and robbery do hide the gospel, howe they haue ensued. First of all the dispensations of non residents haue brought forth farming of benefices to gentlemen,
lay

lay men, wherein they haue founde
 such sweetenes and worldly wealth,
 that preachers can not haue them,
 they wil be perpetual farmers. Which
 hath opened a gappe for the Hea-
 then as Dauid saith, or else for cloked
 christians, much worse then heathen,
 who haue entred into Christes inheri-
 tance, spoiled his holy temple, & rob-
 bed his gospel. Such seeme to make
 composition with our greate enemy
 Satan. The idle and idle pastor say-
 ing: *Da mihi diuitias, caetera tolle tibi.*
Give to me riches, take the rest to thy
share. whome Satan answereth: *Si mi-*
hi des diuitias, tu cape diuitias. If thou
 wilt betray to me the soules, take riches
 for thy part. Another gap hath bene o-
 pened, for that the learned haue not
 done their duties, no more then the
 vnlearned: hereby Christes vine-
 yarde hath bene vterly spoiled: Pa-
 trons see that none doe their due-
 tie, they thinke as good to put in
 asses as men. The Byshops were ne-
 uer so liberall in making of lewde
 priestes, but they are as liberall in ma-
 king

Psal. 80. 13.

no. 13.

21.08.16

Gerson.

king lewd vicars. I dare say, if suche a
 monster as *Dernel Gatherel* the idole
 of Wales brent in Smithfields coulde
 haue bene well conueied to come &
 set his hand to a bil to let the patrone
 take y^e greatest part of the profites, he
 might haue had a benefice. There is
 neuer any question how he can occu-
 py him selfe in Gods businesse. John
 Gerson a learned man in his time
 witnesseth, that whosoever in that
 time was admitted to a benefice in
 France, must answere to these questi-
 ons. *Scis utrumque testamentum.* know-
 est thou the old testament & the newe,
 and the ignorant was put backe: but
 with these men it skilleth not if he
 neuer opened the Byble, so much the
 meter for their purpose, he is not able
 to speake against their abuses, but wil
 suffer th^e to sleepe in their sinne. And
 wil you see what proposterous iudge-
 ment they vse? For all worldly offices
 they search meete and conuenient me,
 only christen soules so dearely bought
 are committed without respect to me
 not worthy to keepe sheepe. Your
 grace

grace hath sent forth surueiers, as most
 needfull it was; to see there shoulde
 be no deceit in paimente of pensi-
 ons, & other offices abroad. Would to
 God you would also sende forth Sur-
 ueyors to see how benefices are be-
 stowed & vsed: how Christ & his gos-
 pell are robbed & dishonored, to the
 great decaye of your realme & com-
 mon wealth. You shoulde finde a
 final number of patrones, that bestow
 rightly their liuinges, seeking Gods
 glorie, and that his worke and busines
 maye be rightly applied, without Simo-
 ny or seeking their owne profite. For
 firste as a almost generall, to reserue
 the farming to him selfe or his friend,
 and to appointe the rent at his owne
 pleasure. But worse then all this is a
 great number neuer firme them at all,
 but keepe them as their owne lands,
 and giue some three halfpenny Priest a
 curats wages, nine or ten pounds. Euē
 as Ieroboam made priests of his owne
 for his hill alters to sacrifice to his
 calves, that the priests should not goe
 to Ierusalem. These Ieroboams will
 neuer

1. Kin. 13. 33.

neuer let the people ascend to Ierusalem to finde Christ in the Temple of his word. They began first with personages, & seemed to haue some consciences towardes vicarages, but now their heartes be so hardened, all is fyth that cometh to the net. Gentlemen are persons & vicars both, nothing can escape them. There be vicarages about London hauing a thousand people so spoiled: whereby it may appere what is done further of. Your grace may finde also where gentlemen keepe in their grandes livings of 40. or 50. pounds, & giue one that neuer cometh there 5. or 6. pounds. Some charge the ground of the benefice with their tenants, to the intent, if it be called for, the tenant shall lose it & not they. Is not this a godly Patrone? It shall appere also, I could name the place where a living of a hundreth markes by yere, if I may not poundes, hath bene solde for many yeares, I suppose an 100. saue one, & so continueth still. O good Saint Ambrose, if thou hadst bene Bishop ther, thou wouldest neuer haue suffered such

Croftwaite
 & Chesham.
 wicke.

11. 21. 1577.

such Wolves to deuour the flocke. It
 may well be called a deuouringe, for
 this liuing in a godly learned pastors
 hande, mighte haue refreshed fīue
 hundred in a yeare with bodily foode,
 & all the whole country aboute with
 Gods word: which as I perceiue in xxx
 miles compasse hath vñeth one man
 to preach: and yet no place in Englād
 more needefull. For boyes and girles
 of xiiii. or xv. yeares olde cannot say y
 Lordes prayer. Shall suche iniury to
 Christ & his gospel be suffred in a chri
 stian realm? That one enormitie crieth
 for vengeance til it be redressed. What
 shal I speake? Your noble men reward
 their seruants with liuings appointed
 for the gospel. Certainly I meruaile
 that God holdeth his hand, that he de
 stroyeth not such with Nadab & Abi
 hu. Let them not abuse Gods patieñce,
 for if they doe not shortly repente, &
 bestow the liuings better, both master
 and man shall burne in hell fire. I am
 not able to rehearse, nor yet any man
 knoweth al y abuses which the Simo
 niakes, ambitious and idole pastors
 C. haue

haue brought vnto your realme. By whose euill example rauinous wolues painted Christians, hypocrites haue entered & defiled the sanctuary, spoiled Christ & his gospel, to the destruction of his flocke. How great enemies, they be to Christe, by keeping away his gospel, it shall appeare, if ye consider what superstition and blindness remaineth still among the people, onely through lacke of faithful preachers: I passe ouer much infidelitie, Idolatrie, sorcerie, charming, witchcrafts, conuincing, trusting in figures, with suche other trumpery, which lurke in corners & began of late to come abroad onely for lacke of preaching. Come to the ministratio of the Sacraments set forth nowe by common authority after the first institution, they thinke baptism is not effectuell, because it wanteth mans traditions: They are not taught how the Apostles baptized. A greater number thinke it a greater offence to take the Sacrament of Christes bodye in their hands, that haue no conscience to receiue it with blasphemous
mouthes,

mouthes, with malicious heartes full
 of all vncleannes. These come to it by
 threes of custome, without any spiritu-
 all hunger, & know not the end wher-
 fore it was instituted. They come to
 the church to feede their eyes and not
 their soules, they are not taught, that
 no visible thing is to be worshipped. *Augustine.*
 And for bicause they see not in the
 church the shining pompe and plea-
 sante varietie (as they thought it) of
 painted clothes, candlestickes, Images,
 altars, lampes, tapers, they say so good
 to go into a Barne, nothing esteeming
 Christ which speaketh to them in his
 holy worde, neither his holy Sacra-
 ment reduced to the first institutiō. To
 be short, the people are now euen as
 the Iewes were at Christes comming,
 altogether occupied in externall holi-
 nesse & culture, without any feeling
 of true holinesse or of y^e true worship
 of God in spirit & trueth, without the *Iohn. 4. 24*
 which all other is meere hypocrisie.
 Many thousandes knoweth not what
 this meaneth, but seeke Christe still a-
 mong their kindred, in mā's inuentiōs,

C.ii.

when

Mat. 15. 3. 9 when they can neuer finde him. As the
 Iewes preferred mans traditions be-
 fore Gods cōmandementes, euen so is
 it now. Men think it a greater offence
 to breake a fasting day, or worke vpon
 a saints day, thē to absteine from pro-
 fitable labour and turne it to Bacchus
 feastes, exercising more vngodlinesse
 that day then all the weeke, dispising
 or sone weary of Gods word. All this
 with much more commeth through
 lack of preaching, as experiēce trieth
 where godly pastors be. It cānot much
 be merueled, if the simple & ignorant
 people, by some wicked heades and
 firebrandes of Hell, be sometimes se-
 duced to rebell against their Prince
 & lawfull magistrates, seeing they are
 neuer taughte to knowe their obedi-
 ence & duety to their king, and soue-
 raigne, so straightly commaunded in
 Gods lawe. But there hangeth ouer
 vs a great euill, if your grace doe not
 helpe it in time. The diuel goeth about
 by these Cormorantes that deuour the
 liuinges appointed for the Gospell, to
 make a fortresse and Bulwarke, to
 keepe

keepe learned pastors from the flocke
 that is, so to decay learning, that there
 shall be none learned to commit the
 flocke vnto. For by reason huinges
 appointed for the ministerie, for the
 most part, are either robbed of the best
 parte, or cleane taken away, almoste
 none hath any zeale or deuotion to
 put their children to schole, but to
 learne to write, to make them prenti-
 ses, or else to haue the lawyers. Look
 vpon the two welles of this Realme,
 Oxforde and Cambridge, they are al-
 most dried vp. The cruell Philistines
 abroad, enemies to Christes gospell,
 haue stopped vp the springes of faith-
 ful Abraham. The decay of studentes
 is so great, there are scarce left of euery
 thousand, an hundred. If they decay
 so fast in seuen years more, there shal-
 be almost none at al, and then may the
 Diuel make a triumph; This matter re-
 quireth speedy redresse, the miserie of
 your people, cry vppon you noble
 Prince, & Christ for his flocke cryeth
 to you his annointed, to defende his
 lambes from these rauinous wolues,

Gen. 26. 15.

C.iii.

that

that rob & spoile his vineyard. Whose malicious endeouour, if your grace doe not speedily resist, there is entring into England, more blinde ignorance, superstition and infidelitie, then euer was vnder the Romish Byshop. Your Realme (which I am forie to speake) shall become more barbarous then Scithia: whiche leaste God almighty lay to your graces chardge, for suffering the sworde giuen to you (for the maintenance of the gospel) to ly rusting in the sheath; bestirre nowe your selfe in your heauenly fathers busines: With stande all these cormorantes by godly lawes, whiche rob Christes gospel & treade it downe. *They eat vpp Gods people as it were bread.* Your grace shall haue more true renowne & glorie before God, to defende Christes gospel againste them, then to conquere all Aphrica. You shal doe God more seruice, to resiste this tyranny of the diuell & his members, then to vanquish the great Turk. Cut first away the occasions of al this mischiefe, dispensations for pluralities
and

Psal. 14. 4.

and torquots, for non residents, suffer no longer the tythes of the furthest parts of England to be due to be paid at Paules for Cause euery pastor, as his living wil extend to keep hospitality him selfe. But many thinkes them selues excused, for a yeare or two, because their livings are taken away the first yeare: which vndoubtedly doeth not excuse them for their presence. I had rather begge, or borrowe of my friends to helpe me to meat & cloth, then suffer the diuell to haue such libertie one yeare. It is no smal number of soules that may perishe, by one yeares absence. Moses was from the people but forty dayes, and they fell to idolatrie. Howbeit, for as much as the Scripture doth allowe the minister a living the first yeare also: *He that serueth the Altar, let him live of the Altar:* Exod. 3. 11. and againe *Thou shalt not mangle the Ox that treadeth out the corne:* 1. Cor. 9. 13. I doe not doubt but after your grace, with the aduice of your honorable counsell, haue considered, howe muche it may set forth Gods glorie, how many souls

may be deliuered from the clawes, of
 the diuell, by sending pastors to their
 liuinges, the first moneth, & suffering
 them to haue no cloak of absence, you
 will soone restore the firste yeares li-
 uing, whiche in my conscience was
 wrongfully taken away at the first, as
 I suppose, by the Bishop of Rome. But
 I doubt not, if all were well redressed
 to this, that this also should soone bee
 amended. Wherefore here I wil desire
 god, to assist your grace in the aduance-
 2. Kin. 23. 8. mente of his Gospell, which like vnto
 Iosias you haue helped to bring to
 lighte, where it lay hid. But yet, it is
 not heard of all your people, a thousand
 pulpets in England are couered with
 dust, some haue not had four sermons
 these xv. or xvi. years, since Friers left
 their limitations, and a few of those
 were worthie the name of sermons.
 Nowe therefore that your glorie maie
 be perfite, all mens expectations is,
 that whatsoeuer anie flatterers or eni-
 mies to Gods word shoulde labour to
 the contrarie, for their owne lucre,
 your

your grace will take away al such lets
and abuses as hinder the setting forth
of Gods moste holy worde : and to
withstand all such robbers , as spoile
his sanctuary:trauiling to send pastors
home to their flocke,to feede Christes
Lambes & sheep, that al may be occu-
pied in the father of Heauen his busi-
nesse. And for this your trauaile , as
Saint Peter saith, *When the Prince of all
Pastors shall appeare , you shall receiue an* ^{1. Pet. 5. 4.}
incorruptible Crowne of glorie.

And thus farre concerning the Ec-
clesiasticall ministerie.

But now to come to the ciuill go-
uernance, first, to all of the nobilitie,
magistrates & officers, al these must at
al times remēber, *They must be occupied*
in their heauenly fathers businesse. ^{The second part, of ciuill gouernors.} They
haue receiued all thir nobilitie, power,
dominion, authority, and offices of
God, which are excellent and heroical
gifts, and if they be occupied in Gods
businesse, it shal redownd to his glory
and the wealth of his people : But if
they fal from his businesse, and follow
their owne wil, or rather the wil of Sa-
tan,

John. 13. 31.
Ephc. 3. 3.
& Eph. 6. 12

Rom. 12. 2.

tan prince of darkenesse and father of
al the children of darkenesse, then shal
all these glorious titles turne them to
names of confusion . For falling vnto
vngodlines & framing them selues to
the shape and fashion of this worlde,
nobilitie is turned into vile flauerie &
bondage of sinne, power and dominiõ
are turned into tyrannye, authority is
become a swoorde of mischief in a
madde mans hand, al maiesty & honor
is turned to myserie, shame & confu-
sion; And euer the higher that men be:
while they serue sinne, more notable
is their vice, and more pestiferous to
infect, as a cancarre, by euil examples:
because all mens eyes are bente to be-
hold their doinges . *Euery fault of the
minde is so much more euident, as the pa-
ty is more notable, who hath it .* For the
worthier the person is whiche offen-
deth, the more his offence is noted of
others. Seeing that vertue in all whom
God hath exalted is the maintainer of
their dignitie, without the which they
fall from it : it shalbe moste needefull
for them to embrace vertue, & chiefly
humility,

humilitie, whiche is the keeper of all vertues, which may put them euer in remembrance, from whence power is giuen them, for what end, who is aboue them, a iudge, an examiner of all their doings, who cannot bee deceiued. But as dignitie goeth nowe a daies, climbe who may climbe most highest, euery man exalteth him selfe, and tarrieth not the calling of God, humilitie is taken for no keeper, but for an vtter enemy vnto nobilitie. As I heard of a wicked climber & exalter of him selfe, who hearing the sentence of Christe in the Gospel, *He that humblerh him selfe shal* Luk. 14. 11. *be exalted:* He moste blasphemously against Gods holy woorde saide, sure it was not true, for if I, said he, had not put forth nor aduanced my selfe, but followed this rule, I had neuer come to this dignity. For which blasphemie, the vengeance of God smote him with souden death. I feare mee a great nūber are in England this day, which though in wordes they deny not this sentēce of Christ, yet inwardly they can scarce disgeste it, else certainly

teinly they would neuer seeke so ambitiously to aduance them selues, to climbe by their owne might vncalled, neuer seeking the publique weale, but rather the destruction thereof, for their priuate wealth and lucre: which causeth vs to haue so many euil magistrates. For all the while that men gather goods vniustly by polling, pilling vsurie, extortion, & Summonie, and therewith seeke to climbe with bribes & bying of offices, it is scarce possible of such to haue wholsome magistrats.

S. Bernard.

S. Bernard said, Of a bitter roote cometh a bitter fruite. They enter in at the windowe (which is vsed aswel in ciuil gouernemente as Ecclesiasticall) and therefore may Christes wordes well

Thon. 10. 1.

be verified, He that entresth not in at the dore into the sheepefolde, but climbeth vp some other way, the same is a theefe and a robber. And Esaias complainte against Ierusalem taketh place among vs, Thy princes are wicked & cōpanions of theefs, they loue gifts altogether and gape for rewarde: as for the fatherlesse they helpe not him to his right, neither will they let

Esai. 1. 13.

the

the widdowes cause come before them.

They wil not knowe their office to be ordeined of God, for the wealth and defence of al innocentes, for the aide of all that be in miserie: the time is come that Solomon speaketh of, *When the wicked man beare rule, the people shal mourne.* ^{3. Pro. 29.} When had euer the people such cause to mourne as nowe, when the greatest number of all magistrates are occupied in their owne businesse, seeking rather the miserie of the people, then to take it away: rather to oppresse them thē to defend them, their hands be ready to receiue their monie, to rob and spoile them, but their eares are shut from hearing their cōplaintes, they are blinde to behold their calamities. Looke in all cuntries how lady Auarice hath set a woorke altogether mightie men, gentlemen and all riche men to robbe and spoile the poore, to turne them from their liuings, and frō their right, and euer the weakest goe to the walles. And being thus tormented and put from their right at home, they come to London a great number,

as to a place where iustice shoulde be had, & ther they can haue none. They are suters to greate men, and can not come to their speeche, their seruantes must haue bribes, and that no small bribes: *Alloue bribes*. But as suche as be so dangerous to heare the pore, let them take heede least God make it as strange to them when they shal cal: for as Solomon saith, *Who so stoppeth his eare at the crying of the pore, he shall cry & not be heard*. We finde that pore mē mighte come to complaine of their wronges to the Kinges owne person.

Isai. 1. 3. King Ioram, although he was one of the sonnes of Achab, no good king, yet he heard the pore widowes caule and caused her to haue right: such was the vse then, I would to God that all noble men would diligently note that chapter, and followe the example. It shoulde not then bee so harde for the poore to haue successe to thē, nor cōming to their presence, they shoulde not be made so astonied & euē speechlesse with terrible lookes, but shoulde mercifully & louingly be hard & succoured

Pro. 22. 13.

1. King. 3. 16.

3. Kin. 8. 3.

reoured gladly for Christes loue, considering we are the members of his bodie, euen as my hande woulde be glad to helpe my foot, when it is annoyed. O with what glad hearts & cleare consciences might noble men go to rest, when they had bestowed the whole day in hearing Christe himselfe complain in his members & redressing his wrōgs. But alas for lacke hereof poore people are driuen to seeke their right among the lawyers: And there as the prophet Ioel saith, Looke what y ^{Ioel. 1. 4.} Caterpillers had left in their robbery & oppression at home, all that doth the greedie Locustes, the lawyers, deuour at London. They laugh with y monie which maketh others to weepe, & thus are the poore robbed on euerie side without redresse, and that of such as seeme to haue authoritie thereto. When Christe suffered his passion there was one Barrabas, S. Mathewe ^{Math. 27. 16.} calleth him a notable theef, a gētle mā theef, such as rob now a daies in veluet coates, and other two obscure theeues and nothing famous, the rusticall theeues

theeues were hanged and Barrabas was deliuered: Euen so now a dayes little theeues are hanged that steale of necessitie, but the great Barrabasses haue free liberty to rob & to spoil without al measure in the midst of the citie. The poore pyrate said to Alexander, we rob but a few in a ship; but thou robbest whole cuntries and kingdomes. Alas silly pore mēbers of Christ, how you be shorn, oppressed, pulled, haled to & fro on euery side, who can not but lamēt, if his heart be not of flint? There be a number euery terme, & many continually, which lamētably complain for lack of Iustice, but all in vaine. They spende y^e which they had left, and many times more, whose il successe here causeth thousandes to tarry at home beggers and leese their right, & so it were better, thē here to sel their coats: for this we see, be y^e pore mās cause neuer so manifest a truth, y^e rich shal for mony find 6. or 7. countellers shall stande with subtelties and sophismes to cloak an euill matter & hide a knowne trueth.

A pitteous case in a christian commō
 wealth. Alas that euer manifest fals-
 hood should be mainteined, where y
 God of trueth ought to be honored.
 But let them alone, they are occupied
 in their fathers busines, euen y prince *Iohn. 8. 44.*
of darknesse. You are of your father the
duel: Yet I cannot so leaue thē, I must
 needes cry on Gods behalfe, to his pa-
 trōs of Iustice, to you most redoubted
 prince, whō God hath made his mini- *Rom. 13. 4.*
 ster for their defence : with all those
 whō god hath placed in authoritie vn-
 der you. Looke vpon their misery, for
 this is our heauēly fathers businesse to
 you apointed by his holy word. When
 I come among the people, I call vpon
 them, as my duety is, for seruice, duty
 and obedience vnto their prince, to all
 magistrates, to their Lordes, and to al
 that be put in authoritie ouer them, I
 let them heare their owne faultes. But
 in this place my duty is & my consci-
 ence vppon Gods word bindeth me,
 seeing them so miseraby, so wrong-
 fully, so cruelly intreated on euery
 side, in Gods behalfe to pleade their
 D. cause,

Psal. 82. 1.

cause, not by forme of mans lawe, but by Gods word, as an intercessor. For as they are debtors vnto you & other magistrates of loue, fear, seruice, & obedience vnder God: So are you again debtors vnto thē of loue, protectiō, of Iustice & equitie, mercy & pitie. If you denie thē these, they must suffer, but god shal reuenge thē. *He standeth* (saith Dauid) *in the cōgregatiō of Gods, & as iudge among gods.* Take heede all you y be counted as Goddes, Gods ministers vppen earth, you haue one God iudge ouer you, which as he in y same Psalme sharply rebuketh vngodly rulers for accepting of persons of the vngodly: so he telleth faithfull christiā magistrates, their true duties & businesse in plaine words, *Defend the pore & needy, see that such as be in necessitie haue right, deliuer the outcast & pore, saue thē frō the hands of the vngodly.* Heare haue all noble men & christian magistrates most liuely set forth to them their heauenly fathers businesse, wherein he woulde haue them continually occupied: woulde to God
the

the whole Psalm were grauen in their hartes. Truely for lacke that this businesse is not applied, but the pore despised in all places, it hath giuen such boldnesse to couetous cormorantes abroad, that now their robberies, extortion & open oppression, hath no end nor limits, no banks can keepe in their violence. As for turning poore men out of their holdes, they take for no offence, but saie *Their lande is their owne, and forget altogether that the earth is the Lords, & the fulnesse thereof.* They turne them out of their shrouds as thicke as mice. Thousandes in England through such begge nowe from dore to dore, which haue kept honest houses. These crie daily to God for vengeance, both against the great Nemrothes workes thereof, and their maintainers. There be so many mighty Nemrothes in England, mightie hunters, that hunt for possessions & Lordships, that pore men are daily hunted out of their liuings: there is no couert nor denne can keep them safe. These Nemrothes haue such quick smelling

Psal. 24. 1.
Gen. 10. 8. 9.

D.ii. hounds,

houndes, they can lye at London and
 turne men out of their farms and ten-
 nements, a hundred, some 200, miles
 of. O Lord, when wicked Achab hun-
 ted after Naboths vineyard, he could
 not (though he were a king) obtaine
 that pray, till cursed Iesabel (as womē
 many times haue shrewde wittes) til
 she tooke the matter in hand: So hard
 a thing it was in those dayes to wring
 a man from his fathers inheritaunce,
 which now a meane man will take in
 hande. And nowe our valiant Nemro-
 thes can compasse the matter without
 the helpe of Iesabel, yet hath England
 euen now as great a number of Iesa-
 bels, which to mainteine their intol-
 lerable pride, their golden heads, wil
 not sticke to put too their wicked
 hands. O Lord what a number of such
 oppressors worse then Achab are in
 England, which *sell the poore for a paire*
of shoes, of whome if God shoulde
 serue but 3. or 4. as he did Achab, to
 make the dogs lap the bloud of them,
 and their wiues & their posteritie, I
 thinke it would cause a great number
 to

1. Kin. 21. 3.

Amo. 3. 6.

1. Kin. 22. 38

to beware of extortion, to beware of
 oppression, & yet escaping temporall
 punishment, they are certein by Gods
 word, their bloud is reserued for hel-
 houndes, Cerberus and his companie:
 which they nothing feare. A pittifull
 case and great blindnesse, that hearing
 Gods word, man shoulde feare more
 temporall punishmente, then euerla-
 sting. Yet hath Englande had of late
 some terrible exāples of Gods wrath
 in soudeine and straunge deaths of
 such as ioyne feelde to feelde and *Esai. 5. 8.*
 house to house. Greate pittie they
 were not cronicled to the terror of o-
 ther which feare neither god nor mā,
 so hardened in sinne, that they seeke
 not to hide it, but rather are such as
 glorie in their mischefe: which maketh
 me oftentimes remember a writer in *Psal. 52. 1.*
 our time, Musculus vpon Sainte Ma- *Musculus.*
 thews gospel, which meruelled much
 at the subtile and manifold working of
 Saran, howe he after the expelling of
 superstition and hypocrisie, trauel-
 leth most busilie to bring in open im-
 pietie. That wher as before, hipocrits,
 men

men feared men and not God, now a great number, feare neither God nor man. The moſte wicked are counted moſt manlike, and innocencie is holden for beaſtlines : yet may wee not ſay hipocriſie is expelled, for as many of theſe Achabs as ſignifie they fauour Gods word by reading or hearing it, or with praier honouring him

Math. 15. 8.

(as Chriſte ſaith) *with their lippes, their heartes beeing farre from him,* they are as deteſtable hypocrites as euer was couered in cowle or cloiſter.

Math. 27. 29

I cannot liken them better then to y Iewes, that ſay to Chriſte, haile king of y Iewes. What their painted friendſhip is, and howe of Chriſt it is eſteemed, S. Auguſtine ſetteth forth by an apt ſimilitude : *Euen as (ſaith he) a man*

S. Auguſtine.

ſhould come to embrace thee, to kiſſe & honour thee vppward, & beneath with a paire of ſhoes beaten full of nailes, tread vpon thy bare foote, the heade ſhall deſpiſe the honour done vnto it, and for the foote that ſmarteth, ſay, why treadeſt thou vppon mee? So when fained Goſpellers honour Chriſte our heade,
ſitting

*sitting in heauen and oppresseth his
 members in earthe, the heade shall
 speake for the feete that smarte, and
 say, Why treadest thou on me?* Paule had
 a zeale towards God, but he did tread
 vpon Christes feete on earth, for whō
 the head cried forth of heauen, *Saul,*
Saul, why persecutest thou me? Although Act. 9. 4.
 Christ sitteth at the right hande of his
 father, yet lieth he in earth, he hunge-
 reth in earth, he suffereth al calamities
 here on earth, he is many times euill
 intreated here on earth. Wold to god
 we could beare away this brieft and
 shorte lesson, that what we doe to his Math. 25. 40
 members vpon earth we do to him: it
 would bring men from oppression, to
 shew mercy, without whiche no man Ierem. 2. 13.
 can obtaine mercie. If they would re-
 member how the rich glutton was Luk. 16. 23.
 damned in hel, not as we read for any
 violence, but for not shewing mercie,
 they might soone gather howe sharpe
 iudgemēt remaineth for them, which
 are not only vnmerciful, but also vio-
 lently adde thereunto oppressiō: who
 are so farre from mercie? a great num-

Registrum
mundi.

ber. Their hearts will serue them to destroye whole townes, they woulde wish al y people destroyed to haue al the field brought to a shepe pasture. O cruel mercie: it is like to the mercy of a bishop of Magūce in Germany, named Hatto, which as the cronicles mention 500. yeares agoe in time of a great dearth, called al the poore people in al y whole country into a great barne, pretending to make a greates dole, but hauing them sure inoughe, he fired the barne and brent them all vp, saying, *these be the mice whiche deuour vp the Corne.* This was a pollicie to make bread better cheape, but for this vnmercifull mercie, God made him an example for all vnmercifull men, to the worldes end. For a multitude of Rattes came & deuoured him in such terrible sorte, that where his name was written in windows, wals, or hanginges, they neuer ceased till it were rased out. Some peradventure shrink to heare such crueltie, & the terrible vengeance that ensued. But doubtlesse there is almoste daily as great

great cruelty practised amongst vs, by
 such bloudsuccours as being infected
 with the great dropſie of Auarice,
 alway drinking & euer a thirſt, by fa-
 miſhing poore people, drinkinge vp
 their bloud, & with long continuance
 therein torment the more grieuouſly,
 then he that brente them all in one
 hower. Now ſeeing as I ſaid this cru-
 elty, robberie, and extortion groweth
 daily to ſuch intollerable exceſſe, and
 ouerfloweth this Realm, becauſe it is
 not puniſhed nor reſtrained, it is high
 time for all thoſe magiſtrates that fear
 God, not onely to abſteine from this
 euil themſelues, but to reſiſt it alſo. It
 is God his buſineſſe, he hath commaun-
 ded it, and will ſtraightly require it.
 Would to God all noble men would
 beware by the example of Saule, he
 had a commandement to apply Gods
 buſineſſe: *Go and ſmite Ameleck and
 haue no compaſſion on them &c.* He left
 his buſineſſe vndone, ſpared Ameleck
 and the faireſt of the beaſtes, but for
 this negligence he receiued of Samu-
 ella ſorrowfull meſſage from God:

1. Sam. 15. 30.

D.v.

Be-

*Because thou hast cast away the worde of
 the Lord, he hath cast thee off also frō be-
 ing King. Euen so in euery christiā cō-
 mō wealth, god hath cōmanded rulers
 to destroy Amelecke, al extortion, op-
 pression and robberie, to defende the
 needie & all innocentes. If they looke
 not to this busines, but suffer Ameleck
 to liue, not only to liue but to grow in
 might, so truly as God liueth he shal
 cast them of, they shal not be his ma-
 gistrates. But let it once bee knowne
 that not onely our moste noble king
 (whose godly example is a Lanterne
 to all other) but that also al his nobles
 aboute him haue wholly bente them-
 selues in his businesse, to withstand al
 violence, and to oppresse all oppressi-
 on, for defence of Gods people, that
 the wicked Achabs, mighte knowe
 that God had in England, a great nū-
 ber of Pastors, Patrones, feeders and
 cherishers of his people: it should doe
 that which the feare of God cannot
 do: that is, stop the great rage of vio-
 lence, oppression & extortion, which
 taken away, would pluck from many
 their*

their vanitie in superfluous and monstrous apparell, in sumptuous building, suche as seeke to bring paradise into earth, being the greatest causes of all oppression and spoiling of pore people, which moste vaine vanities & blinde affections neuer reigned so much in all estates in England, as at this daie. It was a notable saying of Charles the fiste Emperour of that name to the Duke of Venice, when he had seene his princely Palace, a Paradise vpon earth. When the Duke looked y he should haue praised it exceedingly, Charles gaue it none other commendation but this. *Hæc sunt quæ faciunt inuitos mori : these earthly vanities* (said he) *are they which make vs loth to die.* A truer sentence could not well bee spoken by any man. I woulde wish we should looke in all our buildings. When the beautie thereof so increaseth that it would greeue vs to depart from it, & to pluck down that piece againe, and to remember withal the holie Patriarkes & with S. Paule that wee haue not here a continuing

Charles the
fiste to the
duke of Ve-
nice.

Heb. 13. 14.
citic

Gen. xi. 7.

citie but we seeke one to come. But truly me thinke now in England for our vaine delighte in curiouse buildinges, God hath plagued vs as hee did the builders of Babel, not with the confusion of tongues, but with the confusion of wits, our fancies can neuer be pleased, plucke downe and set vp, and when it contenteth vs not, downe with it again. Our mindes are neuer contented, nor neuer shall bee while wee seeke felicitie where it is not. Would God euery one woulde consider what a hel it should be to all that vainely delighte herein, when death shall with great violence, pluck the from their earthly heauen. Moreover, extortion taken away, shall straight abate the vnmeasurable excesse in costly fare, whiche goeth beyonde the vaine banquetting of Sardanapalus or Esopus, I dare not adde Cleopatra, which supped vp with a spoonefull of vinegre a perle valued to 50000 crownes. It wuld also abate the intollerable excesse in apparell, which causeth vs to haue robbers in vel-

veluet coates, with S. Martins chains.
 But I must for lacke of time passe
 ouer these enormities, which alone
 giue mater inough for whole sermōs:
 I leaue them for other whiche shall
 followe, more able to paint out suche
 monsters in their collours. And here
 in conclusion I desire all noble men
 and godly Magistrates, deeply to
 ponder and reuolue in their Godlie
 memorie, what acceptable seruice
 they may doe, chieflie to God, and se-
 condlie to the Kinges maiestie, and
 his whole realme, in employing their
 whole studie, how to resist all such as
 spoile Christes people, whome hee so
 tenderly loued, that he shed his blood
 for them. Vertue ioyned with nobility
 spreadeth her beames ouer a whole
 realm. And so your diligence in Gods
 busines shall soone inflame all other
 to follow your example, that all may
 occupie them selues in God the fa-
 thers busines. But now that I haue hi-
 therto charged the Ecclesiastical mi-
 nisters, and after the ciuil gonernours,
 with al ritch and mightie men with
 negli-

The thirde
 part, of the
 commons.

negligence in God his busines, mee think I do heare the inferior members reioice and flatter them selues, as if all were taken from them, and they lesse cleare in the sight of God. But if they consider their estate by Gods worde, they shal finde smal cause to aduance themselves. For Gods worde plainly telleth vs, both that euill and dumbe pastors and wicked rulers and magistrates, are sent of God, as a plague & punishment for the sinnes of the people. And therefore both Esaie & Osce after most terrible threatnings of God his vengeance for sinne, bring in as a most grievous plague of al, that euen the priestes, which shoulde call them from sinne, shal become so euil as the people. Which plague Saint Bernard saide in his time was come with a vantage, for because the priestes were much worse then the people. And Amos as a most grievous punishment of all other, threatneth hunger, not of breade, but of hearing Gods word. And concerning the ciuill magistrates, it is plaine in Iob, that for the

Iob. 34. 30.
Esaie. 24. 2.
Osce. 4. 9.

Amos. 8. 11.

Iob. 34. 30.

the sinne of the people God raiseth hypocrites to reigne ouer them, that is to say, such as haue the bare names of gouernours and protectors, & are in deede destroyers, oppressors of the people, subverters of law and equitie. And seeing it is so, so many as feeble the griefe and smarte of this plague, ought not to murmur against other, but patiently suffer, and be offended with their owne sinnes, whiche haue deserued this scourge & much more: and studie for amendment, that God may take it away. For if they continu as they do, to murmure against god & their rulers, as the Israelites did, to prouoke daily his anger by multiplyinge synne in his sighte, with enuie, malice, deceit, backbiting, swearing, fornication, & with vtter contempt of his worde, he shall for their punishmente, so multiply the number of euill gouernours, vniust Iudges, Iustices, & officers, that as it was ^{Vopiscus} spoken by a iester in the Emperoure Claudius time, the images of good magistrates may all be grauen in one ringe.

ring. God hath cause greatly to bee displeased with al estates, when euery man shoulde looke vppon their owne faultes to seeke amendment, and as it is a prouerbe lately sprong vp, no man amendeth him selfe, but euery man seeketh to amend other, and all that while nothing is amended. Mightie men and gentlemen, they say, the commonaltie liue to wel at ease, they grow euerie day to be gentlemen, and know not themselues: their hornes muste be cut shorter, by raising their rentes & by fines, by plucking awaye their pastures, and so by many goodly pretēces, Lady Auarice can whisper in their eares. The mean men, they mur-mure and grudge, and say the gentlemen haue all, and there were neuer so many gentlemen and so little gentlenesse. And by their natural Logike ye shall heare them reason howe these two *Coniugata*, these yoake fellowes, gentlemen and gentlenesse, should be banished so farre asunder: And they laye all the miserie of this common wealth vppon the gentlemen their shoulders.

Shoulders. But alas, good Christians,
 this is not y way of amendment, *Si in-* Gal. 5. 15
uicem mordetis & comeditis. If ye bite
and deuour one another, as Saint Paul
 saith; take ye heede least ye be consumed
 one of another. Histories make mentiō
 of a people called *Anthropophagi*, ea-
 ters of men, which al mens harts ab-
 horre to hereof. And yet alas by Saint
 Paules rule, Englande is full of suche
 Anthropophagies. Euery man enuieth
 other, euery man biteth & gnaweth
 vpon other with venemous adders
 tongues, farre more noisome then any
 teeth. And whereon commeth it? Co-
 uetousnesse is the roote of all. Euery
 man scratcelth & pilletth from other:
 euery man would sucke the bloud of
 other: euery man enerocheth vpon
 an other. Couetousnesse hath cut a-
 way the large winges of charitie, and
 plucketh all to her selfe, shee is neuer
 satisfied, she hath cheested all the olde
 gold in Englad & much of the new:
 she hath made yther was neuer more
 Idolatry in England, then at this day:
 But the Idols are hid, they come

E.

not

not abroad. Alas noble prince, the Images of your auncesters grauen in gold, & yours also, contrarie to your minde, are worshipped as Goddes, & all that while the pore liuely Images of Christ, perish in y^e streets, through hunger & cold. This commeth when couetousnesse hath banished from amongst vs Christian charitie, when like most vnthankfull children, wee haue forgotten Christe his last will, when he so often before his passion did inculcate, loue, loue, loue, loue one another. And herein we shew our selues worse then any carnall sonnes: Which be they neuer so vnkinde, yet alway they remeber y^e last words of their earthly parèts. Nay rather I may say, we are much worse then y^e brute beastes, of whome when we consider, howe wonderfully nature hath framed them to concord & vnite, to preserue & helpe one another of their owne kinde: it may make vs vtterly to bee ashamed. The Hartes as Sainte Augustine writeth, swimming ouer a narrow sea, in a company together, with
much

Augustine.

much paine can beare vp their heads
 in the water: for the remedy wherof,
 euery one layeth his head vppon the
 hinder part of another, When the for
 most (hauing no stay) is sore weary
 he commeth behind, and thus euery,
 one in his course, taketh paine for the
 whole herde. If men indued with rea-
 son would learne of these vnreasona-
 ble creatures, this lesson to help one
 another, as we are commaunded by
 Saint Paule, saying, *Beare ye one ano-* Gal. 6. 2
thers burden, and so shall you fulfill the
Law of Christ. How soone then should
 charitie, the band of perfectiō, which
 seeketh not her owne, but rather to
 profite other, be so spread among all
 degrees, that oure common wealth
 should flourish in al godlines. But alas
 wee see that all goeth contrary. For
 whiles all men, as Saint Paule saith,
seeke the thinges that be their owne, & Phil. 2. 4
not other mens, not the thinges whiche
appertaine to Christ: Philantia, that is,
 selfe loue, and loue of priuate com-
 moditie, hath banished charitie, and
 loue to the common wealth. And if

we should seeke the cause & ground
of all these euilles, why God his busi-
nes is so neglected among all estates
and degrees, I think it should appear
to be ignorance of God his holy wil:
For if Mary and Ioseph so godly and
deuoute a couple, vnderstood not for
a time Christes saying, *Wist ye not that
I must goe about my fathers businesse?* as
Saint Luke saith, *they vnderstoode not
that saying:* What meruell is it, if we
liuing so carnally and drowned in
worldly pleasures and framed to the
shape of this worlde, bee ignorant in
our heauenly fathers businesse? And
therefore cannot well applie them.
But shall wee thinke this to bee very
strange? many apply not God his bu-
sinesse nor his wil, which yet would
disdain to be counted ignorant there
in. But vndoubtedly, good christians,
it is an vnfallible veritie, that negli-
gence in perfourming God his will,
commeth of ignorance. It is all one
to know God, and his will, & Sainte
Iohn saith plainly, *He that loueth
not, knoweth not God.* For if he doe
knowe

know God, he cannot but loue him,
 and loue is alwayes occupied in Gods
 busines. By this rule Saint Augustine ^{Augustine}
 proueth, wee cannot keepe perfectly
 the first precept, to loue God so well
 as we ought to doe, while we are in
 this mortall life : For all our loue
 commeth of knowledge, but in this
 life, *ex parte cognoscimus*, our knowledge ^{1. Cor. 13. 9.}
 is imperfect. And thus S. Augustines
 rule grounded vppon S. Iohn is true,
 that so farre as we knowe God, so far
 doe wee loue him, and so they that
 loue him nothing at all, they knowe
 him nothing at all. Althoughe they
 seeme to haue neuer so much windie
 knoweledge, puffing vp their sto-
 macke with presumption, as the A-
 postle sayeth, *scientia inflat*, knowledge ^{1. Cor. 8. 3.}
 maketh a man swell: So that if a man
 haue studied the scripture all his lyfe
 long, & learned the whole Bible by
 harte, and yet hane no loue, he is ig-
 norant of God his will. The poore ^{1. Cor. 13. 2.}
 man that neuer opened booke, if the
 loue of god be shed abroad in his hart
 by the holy gholste, he ouercommeth ^{Rom. 5. 5.}

Pembus.

Psal. 39. 1.

When Gods
word is tru-
ly learned.

Rom. 10. 17.

Luk. 8. 8.

him, in the knowledge of Gods will, The Godly Pembus of whome wee reade in the Ecclesiasticall history, when he was first taught y first verse of the Psalme, 39. *I haue saide, I will take heede to my waies, that I offende not in my tongue.* He refused a long time to take out a new lesson, iudging his first lesson to be vnlearned, till he coule perfectly practise it, by an holy conuersation. So ought wee alwaies to make our accounte to haue learned Gods worde, when wee haue learned charitie & obedience. But this knowledge, though it lack in many learned, yet ordinarily it commeth alwaies by hearing God his word. Rom. 10. *Faith commeth of hearing, and hearing of the word of God.* Wherefore, as I saide, their case is to be lamented, which woulde gladly heare Gods word, & can haue no preachers. Then may we say, God hath abundantly powred his grace among vs, that haue his gospell so clearly set forth vnto vs, & haue such oportunitie, y there wanteth nothing *but eares to heare.* We must haue eares in

In our heartes to let it sinke. But, O man, thrise vnhappie and children of greater damnation, if wee harden our hearts, and receiue such aboundance of ^{2. Co. 6. 1.} grace in vaine. ^{Heb. 16. 8.} The earth (Saith Sainte Paule) whiche after the raine (of Gods grace) bringeth forth thornes and briers, is reprov'd, & is nigh vnto cursing, whose end is to be burned. Woulde God all y be in the courte, that will not vouchsafe, hauing so many Godly sermons, to come forth of the hall into y chapel, to heare them, would remember what a heauie stroke of Gods vengeance hangeth ouer all their heads y contemne his worde: and ouer those in all places, which had rather be idle, and many times vngodly occupied in wanton and wicked pastimes, then come to the church, prophaning the Sabbath day, appointed for y seruice of God, & the hearing of his worde, bestoweing it more wickedly then many of the Gentiles. Yet if they would come to the sermons, though their hearts were not well disposed, Gods word might win them, as Saint

Augustine.

Augustine was won by the preaching of S. Ambrose, when he came only to heare his sweete voice & eloquence. O y they knew what dishonour they did to Christ, y esteeme him so light, to preferre vaine, nay I say wicked thinges to the hearing of his holye

Heb. 10. 19. word. *Are not these they, as Saint Paul saith, which tread underfoote the Sonne of God, count the bloude of his testament, wherein he was sanctified, an unholy thing, & hath done despite to the spirit of grace?* O Lorde howe canst thou holde thy hands from punishing this vnthankfulnesse? Certainly I thinke all other wickednesse compared to this, is shadowed, & seemeth to be lesse. I would to God we would remember manye times the plagues & tokens of Gods extreame wrath, that came vpon the Iewes, after firste vnthankfully they had reiected Christ, & after his word, when they were destroyed by *Titus & Vespasian* such a plague as neuer came vpon any other country. And looke on their vices: there reigned avarice, ambition, pride, extortion, en-
uie,

uie, aduouerie, but these reigned also
 in other countries aboute, where no
 such vengeance did light: but then did
 God thus exercise his wrath vpon
 them to the terrour of all other, for
 contempt of his holy worde and for
 their vnthankfulnesse: which beeing
 called so many waies by his prophets
 by him selfe, by the Apostles, stil har-
 dened their hearts. This exceeded all
 other wickednesse in the word. Nowe
 if as greate vnthankfulnesse be found
 in many of vs towards Christe, & his
 gospel, set forth so plainely vnto vs:
 how cā we without speedie repēta-
 ce, but look for the terrible stroke of vē-
 gance. *God (saith Val. max.) hath feete* Val. Max.
of wool, he commeth slowly to punish, but
he hath hands of yron, when he commeth
he striketh sore. Philip King of Mace-
 donie, hearing of one in his kingdom *Philip king*
 ny. of Macedo-
 whiche refused most vnthankfully to
 receiue a strāger, of whom before he
 had bene succoured in shipwracke, in
 extreme neede, for a worthie punish-
 mente caused to bee printed in his
 forehead with an hot yron these two
 words.

wordes, *Ingratus hospes, an vnthankful guest.* O Lorde if we consider, when we were straungers from God, in the shipwrack of sinne, howe mercifully Christe hath deliuered vs, and borne our sinnes vpon his body. If after all this we mosste vnthankfully refuse to receiue him, by refusing of his word, may we not thinke our selues worthy many hote yrons to printe our vnthankfulnesse to our shame? And vndoubtly so many as continue thus vnthankful, though it be not written in their foreheads, to put them to worldly shame: yet shal it be grauen in their conscience to their euerlasting confusion and damnation, *When the bookes of euery mans conscience shal be layde open,* as Daniel saith. Their iudgement shalbe more straight then Sodome & Gomorha, which that we may auoid, let vs all from the highest to the lowest, pray with one accord, that God may soften and prepare our heartes with meekenesse and humilitie, and thankfulnessse to embrace his gospel, and his holy word: which shal instruct

Dani. 7. 10.

Math. 10. 15.
& 11. 24.

vs in his holy wil, & teach vs to know
 his bufinesse euery man in his voca-
 tion, that (as Saint Paule saith) *euery*
one may giue attendance to themselves Acts. 20, 28.
& to the flocke, wherein the holy ghoste
hath made them ouerscers to rule the cō-
gregation of God, which he hath purcha-
sed with his bloud: that all other rauen-
 nous Wolues may be turned to good
 shepheards. So that Christe his mini-
 sters may enioy the portion assigned
 for the Gospell: that all magistrates
 and gouernours may giue their whol
 studie to the weale publique, and not
 to their private wealth, that they
 may bee maintainers of Iustice and
 punishers of wrong: and that all infe-
 rious may liue in due obedience,
 meekely, contenting themselves eue-
 ry one in their vocation, without
 murmuring or grudging: that vnder
 Christe & our noble prince his mini-
 ster here on earth, we all being knit
 together with Christian charitie, the
 bonde of perfection, may so fasten
 our eies vpon our Lode starre, Gods
 word, that it may continually bee a
 lan-

Psa. 119. 105

2. Pet. 1. 19.

lanterne to our feete, to guide our
waies throughe the deserte and darke
wildernesse of this worlde: that our
eyes bee neuer so blinded with sha-
dowes of wordly thinges, to make vs
to embrace false deceitfull, and tem-
porall felicitie, for that which is true
stedfast and euerlasting: that this lan-
terne, which shineth nowe, as Saint

1. Cor. 13. 12

Paule saith, *tanquam speculum, as tho-
rough a glasse, and in a darke speaking,
when that whiche is vnperfect shall bee
taken away, wee may present vs to that
cleare light whiche neuer is shadowed
with any darknesse:* that we may behold

Ierem. 1. 17.

the blessed sighte of the glorious tri-
nitie, the father, the sonne, and the
holy Ghost, to whome bee all

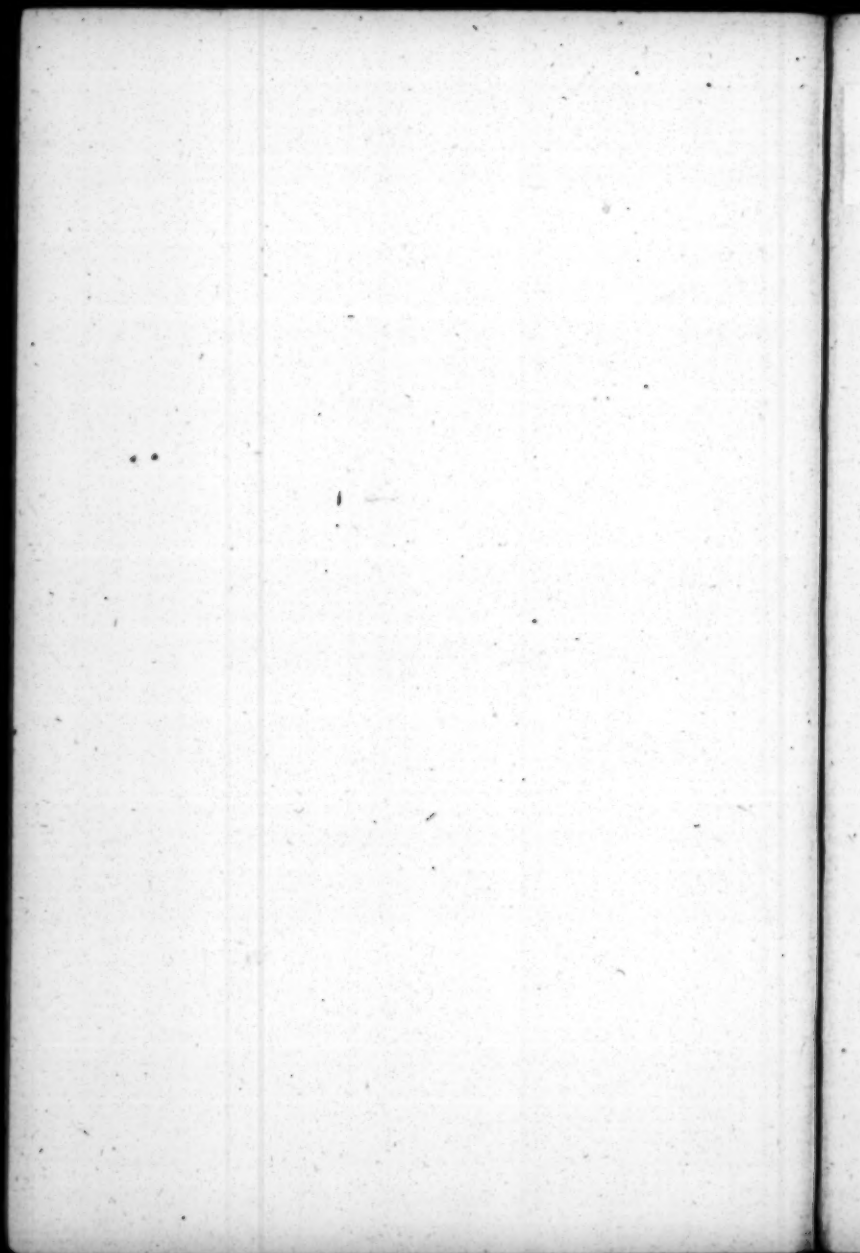
praise, al honor and glorie

worlde without

ende A-

men.

Godsane the King.



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